# A SOBER DIALOGUE BETWEEN A *SCOTCH* Presbyterian, A *LONDON* Church-Man, AND A Real Quaker,

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# A Sober
# DIALOGUE, &c.

*Presb.* HOw is it my old Acquaintance? How go things at your great City, with respect to Religion, and Controversies about it? For I know that's a place where things, about the whole World, are often discoursed.

*Church.* Truly as to Religion, and the Controversies relating thereto, I may say there is too little of the Practical Part of it, but the *Press* troubled, and *World* filled with Controversies about Matters pretendedly relating thereto, from such whose Heads are filled with Notions, their Hearts with Enmity, and great Conceits of their own dear selves.

*Presb.* Do not, old Friend, be too Censorious, for I think the World is too much filled with Error and Heresie, and that is Pernicious to true Religion.

*Church.* Errors and Heresie, in the Essential Parts of Religion, indeed are dangerous; but if People do truly love God, Jesus Christ, and one another, live a Sober and Religious Life, and answer the Golden Rule, *Of doing unto all Men, as they would be done unto*, I think their

differing in some Notions, that cannot be plainly demonstrated by Scripture, were better let alone than Controverted.

*Quak.* Friends, if you'll admit me a few words, I have something to Offer.

Yes Friend, Speak on.

Then I proceed thus, I am of Opinion, there is nothing more Excellent than *Light*, or more Lasting than *Truth*; and therefore the *Psalmist* did well, when he prayed to joyn them together; and the walking in one, and loving the other, as they ought to be, would put an end to all those Notions, vain Conceptions and Imaginations of Men, about which in their prejudiced Minds they trouble themselves and the World.

*Presb.* Poor Man, I pitty thy Ignorance, and must withstand thy Notions; for that *Light* thou talkest of, and which thy Friends talk so much of: I cannot say preach; for I do not esteem your talk so, or that any can be saved by the Light within, without somewhat else, but will all be Damned, if they know no more.

*Church.* Hold, old Friend, be not so angry, Remember your Caution to me, That I should not be too Censorious; I have a Question to ask my Friend, the *Quaker*.

*Quak.* Proceed, I like thy Moderation; for it becomes no Man to Blame before he hath Examined the Matter, or to Rebuke before he Understands.

*Presb.*

*Presb.* I hate these Canting Insinuating Tricks.

*Church.* Be not too hasty, let not thy Gall overflow, for that's bitter; but Love and Charity is sweet and commendable, let's keep to that: Come Friend, go on.

*Quak.* If I may have Liberty, I will go on: By the *Light within* I mean no other than *Christ*, as *the Divine Word*, or Λόγος, which enlightens every Man coming into the World: And for the Restoration of Man, God hath given unto every Man; and in and by this Light Invites, Calls, Exhorts and Strives with every *Man*, in order to Save them; which, as it is Received, and not Resisted, works the Salvation of all.

*Presb.* This is a gross Error, and shews you are misled, and you may find it by the Scriptures; and I tell you, if your Ministers or Talkers say thus, they are all blind, and are misled, and if they search the Scriptures diligently, may find they are mistaken; for that in Men that Reproves for Sin, is only the Law written in the Heart, there Accusing or Excusing; and withal we find that Christ Jesus saith, that *He came not to Condemn the World, but to Save it*, saying, it was *Moses* or the *Law* that did Condemn.

*Church.* Pray old Friend, consider what you Assert, and mind what this *Quaker* says, That by the *Light within* they mean nothing but *Christ*, as the Divine Λόγος, *&c.* which, as it is Received, and not Resisted, works the Salvation of

of all; and you Assert, that That in Men, which Reproves for Sin, is Only the Law: This word *Only* I fear you do not well consider; for if it be granted, that it's *Christ*, as the *Divine Word*, that Reproves for Sin, as the *Quakers* say, then don't you carry it too far, by asserting, it's *Only* the Law.

*Presb.* No, no, They are all blind, and know not the Doctrine of *Christ*; *for the Law can make nothing perfect, as appertaining to the Conscience, but the bringing in of a better Hope*; sure this *Hope* must be in Christ Jesus: And he saith, *He came not to Condemn the World, but to Save it*, as I said before, saying, *It was* Moses *or the* Law *that did Condemn.*

*Quak.* Nay, we are not so blind as thou in thy prejudiced Mind wouldst represent us; for we search the Scriptures diligently, and find that *That* in Man, that Reproves for Sin, is the Spirit of him that never Sinned, see *John* 16. 7, 8, 9, 10, 11 and 13. And if this Spirit be Only the Law of *Moses* written in the Heart, which doth Accuse or Excuse, prove it is so, and distinguish by plain Scriptures between the *Spirit* of *Truth*, that Reproves for Sin, and the *Light* of *Christ*, that Shews Sin, and what's Good and what's Evil, and that manifests all things that are reproved; that *Law* that Converts the Soul, and that *Light* which all the Nations of them that are saved must walk in; and that *Word* of *Truth* in the Heart and Mouth, which the Apostles preached, which is a *Discerner of the Thoughts and Intents*

of

*of the Heart*; and which, according to *James's* Testimony, *is able to save the Soul.* How is it then Insufficient? Is not the Divine Aby & Self-sufficient? Distinguish between, and prove, this is only the *Law* of *Moses* written in the Heart, and give expres Scripture for that saying, That it's only the Law of *Moses* written in the Heart.

*Presb.* Now I have touch'd the *Quakers*: Well Friends, I say still, it's a horrible Mistake to say, That what doth Reprove can Save us, they may as well say, that *John* the Baptist was *Christ.*

*Quak.* This is going farther, but I demand Proof of what thou didst before assert.

*Presb.* Prithee Friend, what doth *W. P.* say to this? Don't he say, *Friends, keep to your Ancient Testimony, and Truth will be over the Heads of all its Opposers?*

*Quak.* Leave off thy Scoffing Friend, it shews thy Spirit is bitter, and Enmity great; it so elevates thy Mind, and fills thee with Conceit. Prove what thou hast said, and answer what I have put upon thee.

*Church.* Come, leave off these things, and proceed in a fair way: Here is one asserts, It's only the *Law Written in the Heart* that Condemns; the other denies that, and says, It is the *Spirit and Word*, or *Life of the Word*, that was God, and is able to Reprove, Condemn and Save.

*Presb.* Yes, I do deny that what Reproves can Save, and account these People like the Blind

Blind *Pharisees*, which preferred their Lamp-light before the Light of the Sun.

*Quak.* Answer Man, do not Rail, nor be in a Passion; for with a Rush-light, to speak comparatively, thy Enmity and Folly may be discerned, it's so apparent: Come on, and in a sober way, if thou canst, give answer.

*Presb.* Don't thou be so peevish, like *G. W.* and Revile and Curse.

*Quak. I* or *G. W.* are not so peevish (or apt to Revile and Curse) as thou may'st falsly suggest we are; but be Plain and Candid, and give answer in Scripture Words, and do not suggest this to Evade.

*Church.* That's best, and pray let your Arguments be so strong as you can, to prove what you say; but forbear Reviling, for that will give cause to suspect you are Barren of Arguments, *Convitium est unica ratio eorum, qui ratione carent*, and therefore use Railing.

*Presb.* I then shall proceed to prove:

1*st*. That in Men, that Reproves for Sin, is only the Law written in the Heart.

2*dly*. That there must be one to forgive our Trespasses, so well as a Judge to condemn us.

3*dly*. That the Light within cannot save, without something else.

4*thly*. That 'tis a horrible Mistake to say, What doth Reprove can Save us.

1. For that which doth Accuse or Excuse, or Reprove for Sin, is the Blessing of *Japhet's* Off-spring.

2. And

2. And that which made *Cornelius* a just Man, and one that feared and worshipped God, and made him in good Works to exceed many called *Christians*, could not save him; he was not to be saved by the *Light within*, without something else; which shews, that which as a Judge condemns, is not that which forgives our Trespasses, *&c.*

*Quak.* To these I Reply: *First*, That *Light* in all Men, which is the Life of the Word, by which all things were made, that was with God, and was God, is Sufficient, yea, able to save all, and of its own Nature would Save all; it gently Strives and Wrestles with all for to Save them, though not by Force, but by Perswasion; not by Driving, but by Drawing: And he that Resists its striving, is the cause of his own Condemnation; he that Resists it not, it becomes his Salvation: If this *Light* checks in secret them that live at ease in their Sins, because their Deeds are Evil; yea all those that with one consent reject this Light, the Wisest and the Learned'st of them all, it Reproves them; neither can all the Logick silence it, nor can the Securest among them stop its Voice from Crying and Reproving them within, for all their Confidence in their Outward Knowledge of Christ, or of what he hath suffered outwardly for them; for certainly every one that doth Evil hateth the *Light*, neither cometh to the *Light*, *lest his Deeds should be reproved.*

So that I affirm, it is *Christ* by his Light and Spirit in Man which shews Sin, reproves for it, condemns and judges those that live and delight in Sin; it's he whom God hath sent forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God; it's He that can and doth Reprove for, and Save from Sin, all that obey him, and none else. And this is no horrible Mistake to say, He that Reproves can Save, and he that Judges and Condemns can Forgive; for *He whom we preach shall bring forth Judgment to the Gentiles*, see *Isa.* 42. and the *Forces of the Gentiles shall come unto him, the multitude of Camels shall cover thee*, as said the Prophet, *the Dromedaries of* Midian *and* Ephah; *all they from* Sheba *shall come; they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord*, see *Isa.* 60. to the end. And it was through Faith in him, that is, this *Light*, that *Cornelius* was saved.

*Church.* Truly old Friend, I think he hath well answered; for certainly Christ can, and doth all this: And if, by the *Light within*, they mean no other than Him, and he doth thus appear in all Men, as he asserts, it must needs be something more than the Law of *Moses*; and I perceive he brings his principal Proof out of the *Gospel*, to be read on *Christmas-Day*. Again, I remember we pray, that *God would Inspire us with his Holy Spirit, that we may always think and do those things which please*

*please him*; and then we must needs have this within us, to Incline and Inable us always to think and do those things that please God.

*Presb.* Well, I look upon these Peoples Dispensation is only the First Days Work.

*Quak.* Canst thou make that appear?

*Presb.* I cannot give a satisfactory Judgment concerning them; but this I can say, I find no where in all the Holy Scripture such a People set down there for the People of God, but several hints to the contrary.

*Quak.* Now thou hast confirmed what thou say'st, *viz.* that thou canst not give a Satisfactory Judgment concerning us; for surely thy saying, thou find'st no where in all the Holy Scripture such a People set down for the People of God, but several hints to the contrary; which to me appears very contrary to Truth: For if there be nothing set down in all the Holy Scriptures of such a People being the People of God, how canst thou find several hints to the contrary, this shews thou speakest from a prejudiced Spirit.

*Presb.* Well Friend, I must say you have ill Marks, but I hope it may be attributed to the Ignorance of most of you.

*Church.* Now old Friend, you seem to be somewhat Charitable towards this People, but I think just now you stretch'd a Point, and insinuated against them in such a manner, that they might be returned upon you, and

ſaid, As for you *Presbyterians*, I find no where in the Holy Scripture ſuch a People ſet down for the People of God; but find that thoſe which ſpeak Evil of any Man are Brawlers, Fierce, Angry, Hot, Fooliſh, Diſobedient, Deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, Hateful and Hating one another, are not in that State the People of God are, whatever Notions they may have in their Heads, or whatever fair Pretences they may make of being *Chriſt's Sheep* and his *Lambs*, or big ſoever they are ſwell'd with Conceit of themſelves.

*Presb.* Pray be not ſo Charitable to this People; for we know in the laſt Times, ſome will have ſtrange Pretentions and Hereſies.

*Quak.* It's True and Apparent, the Spirit ſpeaketh expreſly, *That in latter Times ſome ſhall depart from the Faith, giving heed to Seducing Spirits, and Doctrines of Devils, ſpeaking Lies in Hypocriſie, having their Conſcience ſeared with a hot Iron, becauſe they received not the Love of the Truth, that they might be ſaved; and for this cauſe God ſhall ſend them ſtrange Deluſions, that they ſhould believe a Lie.*

*Presb.* Ay, That's you that deny the Lord which bought you with his moſt precious Blood, and deny the Reſurrection of that holy Body, with its Aſcention into Heaven: For my part, I do admire that any People, profeſſing Godlineſs, can pretend to be in the Faith, and yet not faithfully Believe thoſe things.

*Quak.*

*Quak.* We do indeed profeſs Godlineſs, and faithfully Believe all thoſe things, and all other holy Doctrines, contained in the Holy Scriptures, according as they are therein Contained: Notwithſtanding we are groſly Miſrepreſented, and falſly Accuſed by ſuch as would impoſe their Meanings and Interpretations upon us, which is not agreeable to the expreſs Words of Holy Scriptures.

*Presb.* Come, ſince thou ſpeakeſt thus, ſeeming fair, although in a Canting Way, what thinkeſt thou of *Water-Baptiſm* and the *Supper?*

*Quak.* As to *Water-Baptiſm*, thou canſt never prove, by all thy Art and Skill, that it's Commanded by Chriſt, *Mat.* 28. 18, 19. For all God's Commands and Precepts, eſpecially for publick Inſtitution, relating to the *Church*, are expreſs in ſo many expreſs Words, and are not left to be gathered by uncertain and doubtful Conſequences; when God ſent *Jobn* to Baptize with Water, Water was expreſſed but in the Apoſtle's Commiſſion to Baptize; no mention is made of Water, nor Words of Inſtitution Commanded to be uſed, but the Command is, *Go Teach all Nations, Baptizing them into the Name of the Father, the Son, and the Holy Ghoſt:* And the *Name* of either the *Father*, the *Son*, or the *Holy Ghoſt*, is moſt frequently, if not always, uſed in Scripture to ſignifie *Power* and *Life*, as *The Name of the Lord is a Strong Tower:*—*Thy Name is as Ointment poured forth.*

*Presb.*

*Presb.* The Apostles could not Baptize with Spiritual Baptism, and doth not your old Friend *G. K.* say, 'That *Peter* said to those 'very Persons that had just received the Ho-'ly Ghost, *Can any Man forbid Water, that 'those should not be Baptized? And he Command-'ed them to be Baptized in the Name of the Lord*; that was in the Name of *Jesus*.

*Quak.* If he doth so say, that the Apostles could not Baptize with the Spiritual Baptism, he did say, they could Instrumentally and Ministerially, and that is more true, that the Ministers of Christ can, as well as they could, Convert and Beget Sons and Daughters unto God, for they are Ministers of the Spirit, and did minister the Spirit both in Preaching and Prayer: Although God only was the principal Worker or Author. And if the Apostle *Paul* had believed he was Sent and Commissioned by Christ, to Baptize with Water, he would never have thanked God he had Baptized so few; for it were strange to think, That *Paul* would thank God that he did not fully Obey a Gospel Precept.

*Church.* I perceive the *Quaker* is at their old way of Arguing, and will say, they own *Baptism*; but they intend thereby, I perceive, no other than his *Spiritual Baptism*, they are for that we call, *The Inward and Spiritual Grace*, but not for the Use of the *Outward and Visible Sign*.

*Presb.* Yes, they pretend much to Spirit, and are much for the *Inward*, but let's hear what

what you can say to the *Supper*, was such Ingratitude ever heard of, as *G. K*'s Friend saith, since the World began, That a People should forget so Great and Good a Lord, as not to remember him in his own Ordination? However Simple it may appear, 'tis Precious to the Little Ones of the Kingdom.

Quak. We own the *Lord's Supper*, and dost thou think, we do not remember the Lord Jesus, whose Body was broken, and whose Blood was shed for us? Yea, that Spirit which he promised, should *bring all things to our Remembrance*, we have received, and it brings to our Remembrance God's great Love, in sending his Son, and Christ's great Love, in Suffering and Dying for us,; and bows our Spirits, and tenders our Hearts, in the living Remembrance of him, and inables us in true Humility to bless God, and give thanks to him, for all the Benefits, Blessings and Mercies that we receive from him, through our Lord Jesus Christ, and are made Sensible Partakers of, although we do not believe there is any Precept of Christ now binding upon his, to receive Outward Bread and Wine, or Baptize with Water, as you *Presbyterians* do: And inasmuch as some mention was made of *G. K.* or one of his Friends Saying, I may shew thee what he said to the *Presbyterian* and *Independent* Visible Churches in *New-England*, in 1691. Page 185. 'Concerning the *Supper*, we grant (said he) that 'Christ

Christ had an Outward Supper with his Disciples, when he did Eat the Pascal Lamb with them: And this was a Real Supper, and not like that ye now use, that is neither Supper nor Dinner, being only a little Crumb of Bread, scarce so big as a Nut, and Spoonful of Wine, or two, which hath Little outward Substance, and *No Inward and Spiritual Signification to you*, as you use it, whilst ye altogether deny, that the Saints are Partakers of the Substance of Christ, or that Christ Really or Substantially dwelleth in his Saints; and while ye also deny all Inward Revelation of Him in these latter Ages. Your Supper is a *meer Shadow*, and none of Christ's Supper, nor of his *Institution*; for when Christ did Sup with his Disciples, in the Night wherein he was betrayed, he began with the Cup, and Blessed, or gave Thanks, and said, *Take this and divide it amongst your selves*, and next he took *Bread* and Blessed or gave Thanks, & brake it, & gave unto them, saying, *This is my Body, this do in Remembrance of me:* Likewise after Supper, he took the Cup, saying, *This Cup is the New Testament, in my Blood, drink ye all of it*, Luke 22. 14, to 20. So we see he used the Cup twice, and began and ended with it; but so do not ye: And though ye seem greatly to blame the *Church* of *Rome* for not giving the Cup to the People, but only the Bread, with Mutilating or Dismembering the Institution; if so, do not ye the same in

part,

'part, seeing ye use the Cup but once, and 'Christ used it twice, and began with it, but 'so do not ye.

*Presb.* Seeing thou mentions *G. K.* here, I'll tell thee what one of his Friends saith in a *Dialogue Between a* Country *Friend, and a* London *Friend, and one of* G. K's *Friends*, speaking concerning the Receiving of Christ, he saith to the Country Friend, 'You cannot receive 'him, but as he is both Body and Spirit, the 'which God hath put together, is not to be 'divided; therefore you must receive him as 'the Man *Christ*, or not at all; and he hath 'left us this Commandment, thus to remember 'him, until he came in Power and great Glo-'ry. Now whether it is better to obey God 'or Man, judge ye: Our Lord said, *Do this* 'in *Remembrance of me.*

*Quak.* I may then answer thee with *G. K's* words, seeing thou quotest his Friends; for I presume you do not pretend to that Infallible Spirit, that Christ had and gave to his Apostles, no more than the *Presbyterians* in *New-England*, unto whom *G. K.* said, 'notwith-'standing their Eating and Drinking in Re-'membrance of Christ, that suffered and di-'ed, said, We find you *wholly* Ignorant of 'Christ's Body, and that you have *no* discern-'ing of it, nor *no* taste and Savour of his 'Flesh, which is Meat indeed, or of his 'Blood, which is drink indeed, and know 'not the inward and spiritual Supping with 'Christ: We cannot believe or acknowledge

 that

that the *Presbyterian* and *Independent* Teachers have *any* power to bless either the Bread or the Cup, as Christ did, or to minister, and give of his Body and Blood to any People, which true Ministers of Christ have done, and do at this day to my *certain Knowledge and Joy*, and to the certain Knowledge and Joy of many Thousands with me; and often in the use of outward Eating and Drinking, being sanctified and blessed by the Word of God, and Prayer, and we have truly witnessed the fulfilling of that Saying, *Luke* 24. 30, 31, 35. I could give thee much more of this, and how he truly said, We neither do, nor can limit the Inward and Spiritual Eating of Christ's Body, and Drinking of his Blood, to any outward Thing, or Drinking, whatsoever.

And remember, it lies on thee to prove, that Christ's saying to his Disciples, after Supper, *Luke*, &c. is either a Command or Institution for all Believers of Christ to be found in the Practice of, or to observe; for it's spoken in the Present Tense, and was before Christ Suffered, or an end was put to the Jewish Rites: So that those that are not in the Practice of that outward Sign, that partake of his Flesh and Blood, figured out thereby, do not forget him, nor disregard his Commandments; the greatest of which is *Love*, and too little observed by many of you, *Scotch Presbyterians*, as is manifest by your being so bitter.

*Church.*

*Church.* Come, I perceive you are not like to agree on this; one is for Outward, and Inward; the other grants, that when they Eat and Drink outwardly, they do and have often fed upon Christ's Body, and drank of his Blood inwardly: And if we all could come truly to Love and Pity one another, and in Meekness Instruct, and by good Living and Doctrine put to Silence the Ignorance of Foolish Men, it would be better: For that which teacheth this must be Good.

*Presby.* Why do you speak to them, they, says *G. K*'s Friend, say all that follow not them are out of the Truth.

*Quak.* Thou, and *G. K*'s Friend thou speakest of, I think, are much of a Spirit and Temper, *viz.* Angry, Bitter, Peevish, apt to Quarrel at nothing. Pray, dost thou not know, that all which follow not our Lord Jesus Christ, who is the Way and Truth, *are out of the Way and Truth?* And do not you say as much? For I am sure the *Quakers Principle*, or *Charity*, is not so narrow as yours, for they believe, *Of every Nation, those that fear God, and work Righteousness, shall find Acceptance with him*; and I am sure such are in the Way, and those that do not are out of the Way, what great Conceit they may have, or Mountains of Imagination they may raise, or Notions they entertain, and however they may Word the Matter.

*Presb.* But some of your Friends have such a Conceit of themselves, that they say, they will not say they are unprofitable Servants. *Quak.*

*Quak.* I utterly deny thy baſe Suggeſtion, for we humbly thank God, that he hath made us ſenſible, that we are not able to do any thing that good is, without Chriſt, who is the Author of our Faith, in whom we have Redemption by Faith, in whom we are Juſtified and become his Choſen Ones, through the Sanctification of the Spirit, and Belief in the Truth, and through Faith and Obedience know him to be the Author of Eternal Salvation.

*Presb.* Nay, I don't think ſo, for Chriſt ſays, *Look unto me all ye Ends of the Earth, and be you ſaved:* But your Friends ſay, Look to the *Light within* only, and be you ſaved; and where in all their Writings do they direct People to the Lord Jeſus Chriſt without them?

*Quak.* I ſee thy Enmity, and am ſenſible of thy falſe Suggeſtions; for by our directing People to Chriſt, whoſe *Light is within*, and our Friends exhorting them as Chriſt taught, who ſaid, *I am the Light of the World: Believe in the Light, that you may be the Children of the Light and of the Day:* And that's the way to have the Right Knowledge of Chriſt both within and without, who is One, and not divided, in Heaven and in the true Believers: Even that Jeſus which appeared in the Fleſh, Suffered, and was put to Death, as appertaining thereunto, that Roſe, Aſcended, and is in Heaven; and therefore well might the Apoſtle ſay, *Without Controverſie, great is the Myſtery*

of

*of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*; so that they believe his Resurrection, and Ascension into Heaven.

*Presb.* I have often heard them say, That *Flesh and Blood cannot—Inherit the Kingdom of God*; making no difference between the Flesh of Christ, which was not born of Corruptible Seed, and their own Corruptible Flesh, which must needs see Corruption.

*Quak.* I deny that we say, or hold, any thing of this or any other Christian Doctrine, contrary to what is contained in the Holy Scriptures, which we are willing to take for the Confession of our Faith, and esteem them better than any Man or Men ever did or can make, that have not the Guidance of that Spirit the holy Pen-men were guided by.

*Presb.* Then what makes some of your Friends, when they hear of Christ's being at the Right Hand of God in Heaven, to say, What, would you have us to believe in two Christs? We own No other Christ than what is within us, or any other Resurrection but what is within us: Is not all this very fine Doctrine? Pray then, if this be true, whether must all our Spirits go when we dye? What must all go into the *Quakers* for Rest and Peace?

*Quak.* Our Friends are not so Ignorant as thou wouldst Represent them, as I shew'd before, as to account Christ can be divided, or

that

that Christ within and Christ without be two Christs, but do know, and believe and confess, that there is One God, the Maker and Creator of all things, and One Lord Jesus Christ, by whom are all things, and One Faith, and One Baptism, and that there is One Hope and Father of all, who is above all, through all, and in you all. Now would it become any pretending to Christianity to have returned, or queried (as thou dost) of the Apostles from his thus writing or saying, That *Christ within was the Hope of your Glory*, or to have said to the Apostle and Primitive Christians, What do you own no other Christ than what's within you, or any Heaven than what's within you, or any other Resurrection but what's within you; what fine Doctrine is this? What, must all go into the Apostles and Primitive Christians for Rest and Peace? Or to say to them, Will you own neither God, or Christ, or Heaven, or Hell, but what is in you? Would not this be against Scripture or Right Reason? And so are thy Insinuations, and false Suggestions, and Misrepresentations of the *Quakers*, and their Doctrine.

*Church.* Come Friends, let's close our Discourse, forbear Reflections, leave off Misrepresenting one another, and our Doctrines, and let Love and Charity take place; and let Care and Diligence be used to shew forth our Christianity by good Living, and our Love to God by loving our Neighbours as our selves;

ſelves; and let's never more trouble our Heads with fine and nice Queſtions, fine and School Diſtinctions, for there is no end of thoſe things: For if we Love God, Believe in Chriſt, Depart from Evil by the help of his Grace, and do good, we ſhall Live for evermore; and this is better than Quarrelling or finding Fault with one another, or Complaining of this, that, or the other, that ſuits not our Minds; but remember the Advice of Wiſdom, *Pray to the Moſt High, that he will direct thy Way in Truth*; let Reaſon go before every Enterprize, and Counſel before every Action; but there is one that ſheweth Wiſdom in Words, and is hated, he ſhall be deſtitute of Food.

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*FINIS.*